



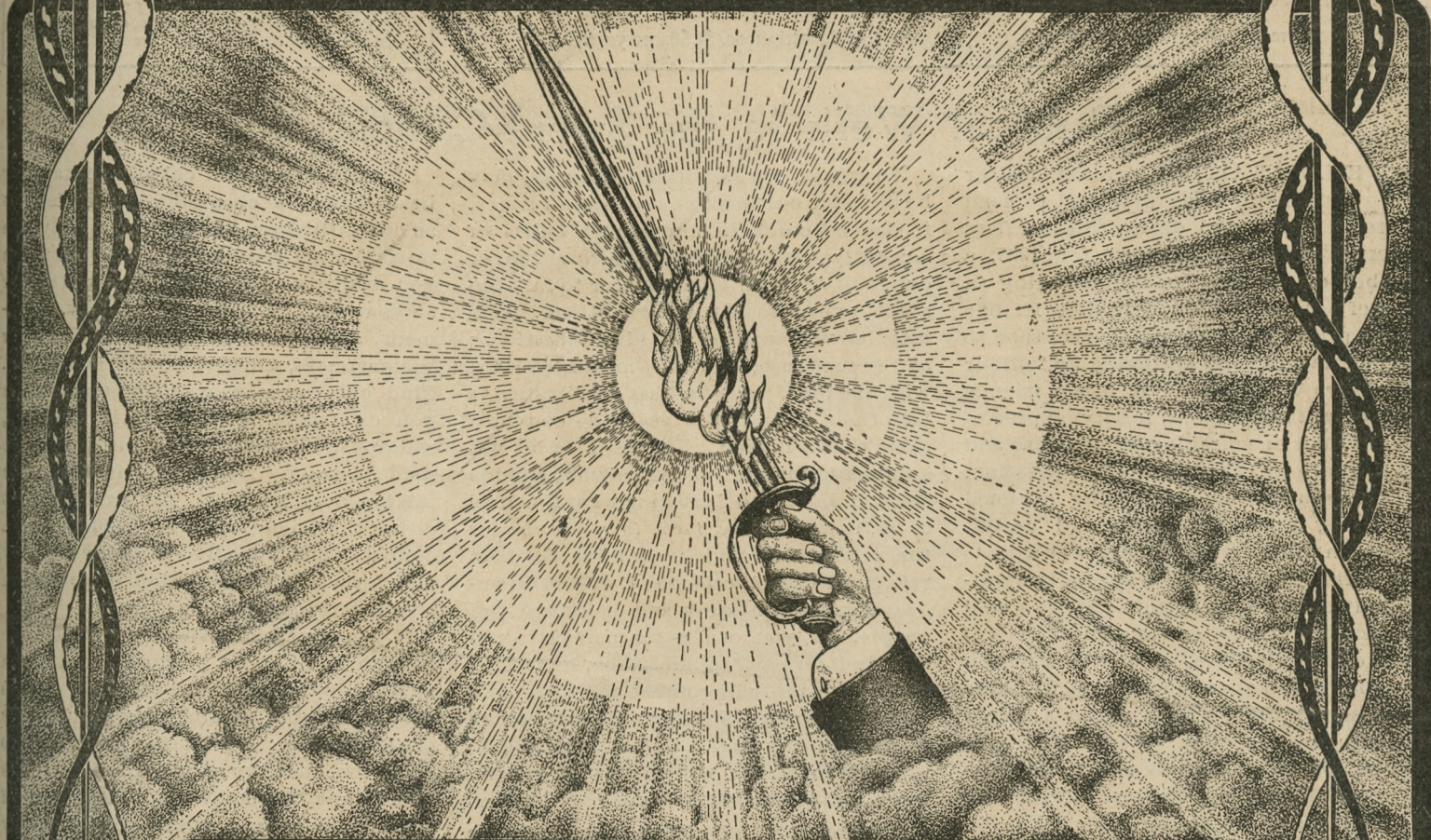
# THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress

VOLUME XVIII.

ESTERO, FLA., FEBRUARY 14, 1905.

NUMBER 36.



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ASTRONOMY

RELIGION

SOCIOLOGY

# The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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PROF. U. G. MORROW, Editor.

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## Personal Work in the Sword Campaign.

WHILE AWAITING printed matter which we have proposed to send out to all those who desire to enter THE FLAMING SWORD Campaign for 1905, a number of our readers are engaging in lines of personal work among their friends and acquaintances; and we expect soon to learn of new interest springing up in their respective localities. Our many friends have assurances of our hearty appreciation of their encouraging expressions and manifestation of the spirit of co-operation.

A few suggestions regarding personal work may prove acceptable and useful. The admonition to "Be wise as serpents and harmless as doves," is specially applicable in such a work as this. If we would interest our friends in the radical lines of the Koreshan System, we must be tactful and discreet in approaching them. There are both right and wrong methods of calling people's attention to new ideas. It can be done in such a way as to make them angry—not so much because they do not desire to look into anything new, but because of the manner in which they are approached.

Men's ideas constitute their mental store, the mental furniture; to them they are a choice collection—some useful and some ornamental; and they dislike to have some one enter pell-mell into their mental domain, like a bull in a china-shop, and begin upsetting everything. Endeavor to lead them to see the superiority of the new over the old—not by at once smashing their idols and ideals, but by calm suggestions and example. We have observed a disposition on the part of some classes of people who become interested in the Koreshan System, to grow antagonistic, delighting to make their opponents angry, wondering at the same time, why they do not arouse interest.

We would suggest that more good may be done for our work now and at all times, if one succeeds in checking a spirit of combativeness, a disposition to argue, or desire to down an opponent, or to talk too much or too loudly before others. One may be very unwise in his expressions; and in such case, friends become impressed with the idea, perhaps, that the System is like their friend who seeks to convince them that it is true. Let the idea be, not so much to suddenly convince your friends that the Koreshan System is what it claims to be, but to induce them to subscribe for the publication which contains the best results of the experience of writers in endeavoring to interest and convince the people. If you can get a man just sufficiently interested to subscribe, he is then placed willingly in contact with fifty-two numbers of THE FLAMING SWORD, which he may quietly read. But if you talk to him too much he will listen to you no more, neither will he become a subscriber.

Make out a list of names of such of your friends or acquaintances as may be disposed to look into anything new. Use your best judgment in arranging the list; and then fix upon convenient times for meeting those persons somewhere. Find out in what lines of thought they are most interested, and look up articles in THE FLAMING SWORD and call their attention to them as containing the best thoughts on the subjects, that you have seen. If you can visit them in a social way, do so; if not, approach them from a friendly point of view or maybe, in a business way. Make yourself agreeable; do not combat their opinions; your mission is to interest them, and you seek to benefit them. Let the desire to do so be strong.

If you make social calls, appear at your best—not as a champion antagonist, not as one skilled or educated in the System in which you are interested and in which you desire to interest them; but appear at your best in lines of sincerity, refinement, and patience. Study to use your best manners, and give no needless offense. Find out common grounds upon which you can agree if possible, if scientific, religious, or economic subjects are touched upon. Do not be in a hurry in talking over subjects, nor try to exhaust either the friend or topic. Follow such a course as may appeal to your friends; they may form a better opinion of you if you are sincere, and you may interest them.

If you have had little or no experience in such work as we propose, perhaps you may know of others who have, or who may be doing similar work for other organizations. If so, talk with them as to their methods, or study them from the standpoint of observation. By means of a little study and observation, one may pick up a number of points which will be useful in the work upon which you are about to enter. When our outfits are ready the work may assume more the form of canvassing in many cases, and business men may be called upon with samples, attractive circulars, and other reading matter and forms of advertising.

We continue to receive responses to our Call. Interest in the work develops, and the outlook for good work this year is bright. We shall push our departments as rapidly as practicable and possible. Let others who have not written, advise us if they may have opportunity to assist in any way in the Campaign.

Address, EVELYN BUBBETT, Manager, The Guiding Star Publishing House, Estero, Lee County, Florida.

# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

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ESTERO, FLA., FEBRUARY 14, 1905. A. K. 65.

Whole No. 593

## The Secret of Organic Power.

The Basic Principles of Koreshan Political and Industrial Economy; Community of Interests Versus Competism.

FROM THE WRITINGS OF KORESH.

IS IT POSSIBLE to bring together incongruous factions moved by diverse incentives, and so combine them as to create an organic unity with longevic binding force? Is it possible to reform an old church or an old party? Old issues have become obsolete. The world has reached that point in its progress in which there must come a concerted action upon one living issue—that is, human integrity founded upon the law of God committed to the world through the reverberations of Sinai's thunderings. The law given upon Mount Sinai is eternal; its summing up by the Lord Jesus, masterful; and its potency made applicable is the only hope of the race. There is but one law by which man can be conducted to the safe haven of blissful repose—namely, love to the neighbor; and that law cannot be enforced except through the binding power of love to God. This must come through a baptism which the world has not yet received, but which awaits the necessary readiness of a people prepared.

The Lord Jesus, better than any other man in the history of the world, comprehended the law of organic unity, and applied its principle to the fullest extent possible, according to the character of human development in his day. The secret of His power and the great potency which the Christian system has had the force to demonstrate, resided in the law of central polarity. He did not attempt to combine diverse aggregations of men and beliefs. He fixed upon the central principle of integrity, and adhered to that principle with such vital tenacity as to preclude any possible diversion of thought or act. He knew the law of righteousness, and virtually said, "Though it lead me and my followers

to martyrdom, I will pursue the only righteous course." He was wise enough to know the law of aggregation for his age. He knew the character of the nucleus to be established, and was wise enough to select the only twelve men for his Apostolic service that the world had then produced. This made Him the great spiritual leader and head of the people.

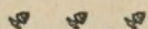
The great leader and Shepherd of this age, must be able through his divine wisdom and prescience, to numerically denote the Apostolic Succession; he must be able to define with his denotation of number, the character of that Apostleship, and to select from the millions of inhabitants of earth the only few who shall comprise the mystic Star and nucleus of the coming kingdom of righteousness. If one man will fix upon the central doctrine of human perfection, and draw to himself the only few that can appreciate and make application of his wisdom; that man has formulated the human battery by which the world will be electrified, and through which it will receive its baptism. Koreshanity has solved this mystery. It has formulated the science of the decalogue; it has reduced to an exact demonstration, the mystery which till now has been hidden in the ark of the covenant.

The Lord Christ briefly enunciated the law of life, but he did not give to the world the formulated process for the achievement of victory over death. That mystery was left for the end of the age to reveal. Man now awakens to the possibility of overcoming death, and the key of the House of David is laid upon the shoulder of him whom God has chosen to open the Book of Life; to break the seals of its mysteries, and to commit to

the Lamb, having seven horns, the potencies of revolution.

We know no compromise for sake of gaining power. We have laid down the law through which we march to victory; that law is love to the neighbor—the neighbor being he who is in agreement with our fundamental principles. We have no competitiveness with one another, but we compete heroically with the enemy till we have forced a surrender. Our principle of communion of interests—which becomes the communion of the saints when, by our transformation to perfect righteousness we are made saintly—will enable us to so effectually compete with the enemy as to compel his surrender. They who are not for us are against us.

We now contend against combinations and monopolies; we struggle with adversity because we are in the beginning and infancy of our promise of future growth and power. We are in the beginning of the establishment of industries, the proceeds of which go entirely to the producer; a system in which all share equally in the Institution's adversity, and who shall also share in its future augmentation and prosperity. This is a grander incentive to industry than can possibly be offered by the consummate thief who, through competitive combination for his own aggrandizement, robs industry of the products of its hard-wrought labor.



#### FREE MORAL AGENCY.

The Devils in Hell are in as Much Freedom to Ascend into Heaven, as Angels are to Descend into Hell.

FROM THE WRITINGS OF KORESH.

ONE OF THE greatest obstacles in the way of a correct theology, is the fact that so called theologians and doctors of divinity are ignorant of the character of God. Sects and creeds arise from a partial criticism and application of Scriptural truth. To be correct the church must build itself upon the whole Scripture, if it be true, and not upon isolated passages. Religious doctrine founded upon the Hebrew Bible and New Testament, should be built upon its entirety, or that foundation should be totally rejected. Let us take for illustration, one passage: "I form the light, I create darkness; I make peace, and create evil: I the Lord do all these things." This statement is either true or false. If false, then let us discard the entire book; if true, then let us reconcile it with other passages equally true, which seem contradictory.

Does the Lord make peace and create evil? If so, why does he create evil when good might answer a much better purpose? But you say, "We have no right to question God." Then we will meet you with Scripture and say, we have the right by the Lord's own permission or command, according to the following statement: "Ask me of things to come concerning my sons, and

concerning the work of my hands command ye me." If the one statement has binding force, so does the other; and we are bound to exercise the right which God gives us.

God the Lord makes peace, light, and righteousness, by the exercise of voluntary effort and purpose in the gradual development and progress of human generation. He makes darkness and creates evil by that essential accompaniment of voluntary purpose, which may be denominated involuntary power; for God, like that which flows from him as his creative energy, is both voluntary and involuntary. Scripture teaches us that the Christ was the express image of God. He was both voluntary and involuntary, as may be readily observed by a critical study of the record of his life. The free agency of man dates back to the beginning of every age of the world. The Lord Christ was free to die for the world, but he was not free to refuse to die. His freedom or free moral agency, then, was in his perfect freedom to die—an event for which he was prepared, and one which he could not refuse to perform.

Devils are as free as any class of people in the universe. According to orthodoxy, they cannot come out of the "bottomless pit." According to what we call the best theology, they are free to remain there, and enjoy their delights as much as angels in heaven enjoy theirs; and they are as free to arise into heaven as angels are to descend or fall into hell. If devils in hell or in the earth will divest themselves of their devilishness, they will arise by virtue of such change of purpose, in proportion to intensity of desire. Men grow into freedom in proportion to their progress in morality, as grounded in a commensurate intellectuality. Moral intellectuality insures freedom. Immoral intellectuality engenders protective restrictions. Men are caged when the security of society demands it, and they lose their freedom. The mind, when riotous, yields to the restraints imposed by the natural and spiritual laws of restraint, and loses its freedom correspondingly.



#### The Final Test of the Prophets.

KORESH.

THERE CAN BE nothing more abominable than the absurd belief that the Lord went up into the physical clouds, and that he will descend through these clouds in his coming to usher in the kingdom of righteousness. When he comes, born of man, the offspring of man as well as the offspring of God, his advent will be accompanied with many false prophets and false christs—also the product of man, because when the devil counterfeits in one particular, he is shrewd enough to fill the counterfeit throughout. He knows that when the Lord comes he will come in the regular way, and that if he counterfeits to deceive the elect, if it were possible, he must do so on the lines upon which the elect will expect him to come. The final test of the appearing of Elijah will be the antitype of the original Elijah. He comes to bring a fire; this fire will be called down from heaven in the sight of the false prophets.

## New Century Studies and Reviews

Lucie Page Borden

### PARSIFAL.

A Musical Drama of the Holy Grail; the Significance of the Conception; the Triumph of Chastity.

AMONG THE medieval legends the story of Parsifal has been brought into special prominence through the German composer, Richard Wagner, whose conceptions have in them something of the solemnity of a religious service, together with the wildness and grandeur of the solitary fastnesses where the scene is laid. There is a majesty in these dramas because they concern themselves with the eternal questions of man's spiritual nature. There is a breadth and a height, as well as a depth in the scope of these works, which show primitive instincts at odds with the redemptive agencies of the gospel of Jesus as it was taught in its simplicity.

The story of Parsifal represents the enthronement of purity; and it is not without significance that there has been a revival of interest in this drama, so that the most cultured audiences are led to witness the awful struggle for a human soul, and the triumph of the principle of purity. The old king Amfortas is wounded through yielding to temptation in the shape of a weird creature of the wilds, half witch, half human, who is in league with the powers of evil typified by Klingsor the magician. For years Amfortas has languished in the saddest state with no relief, save in the prospect of some unknown future deliverer.

Parsifal is the Percival of the Arthurian cycle, and appears in the German legends as the simple-minded youth whose budding years are to be devoted to the service of the knights of the Holy Grail. The celebration of the holy communion and the sight of the sanctified cup, once pressed by the Savior's lips, as it appears glowing with rosy light, are the means of inspiring Parsifal to the pursuit of holiness. Amfortas, although wounded, is able to see the blessed cup, and with the knights of the Grail gazes upon it with awe and reverence.

Parsifal means something more than the story seems to imply. He is thrust into the arms of sirens whose loveliness drifts into his mind, but without diverting him from his purpose. Then he is besieged by the same demoniacal spirit through whom the old king fell and, after the most fearful struggle, during which the youth tears himself from her caresses, he is shown upon the heights with an Alpine storm apparently showering him with crystals. He has escaped from the sirens who flitted about him in the shape of flower maidens, through the strong cordial of the Grail. Though he pressed not his lips to the cup, yet its sight and presence had refreshed him and enkindled pure desires. When Kundry, who is instigated by the threats of the magician, tries to lure him with her kisses,

Parsifal beseeches the Savior to succor him. In the midst of the sirens' endearments, he feels the same wound that had pricked Amfortas. He exclaims, "In me I feel it burning, Amfortas! I saw thy wound a-bleeding: It bleeds now in myself." Thus the shame of the old king becomes a means of redemption to the youth. The fall of one knight forbids another to pursue the same courses. The "guileless fool" breaks from the arts of malice, and in so doing he becomes the deliverer, long promised, who is to restore the wounded king.

Parsifal has triumphed through the exercise of chastity, and in so doing he becomes the means of restoration to the sick and the dead. The Grail again glows crimson in his presence. The corpse on the bier revives, and with the sacred spear he heals the gaping wound of the king, whose power and scepter have passed to the new hero. The sign of the spirit in the form of a dove shows Parsifal is the pure knight.

The triumph of purity! Will it not mark the true knight and restore the sick and the dead? Will it not lift the curse from woman, even as Parsifal baptizes the repentant Kundry? Will not the restoration of the sin-wounded king (humanity) be accomplished by no other power than the enthronement of purity in the person of the deliverer and in the minds of his followers? The standard of purity is exalted in the character of the unsullied knight in Wagner's music drama in some degree, as it is exalted in the character of the present exponent of the principles of chastity.

Amfortas feels his wound perpetually burning in him, even as the sin-struck and plague-smitten of humanity do today; and it is the pure knight whose prowess will deliver them, not balsam from Kundry. There is a deliverer needed,—not the "guileless fool" of the romantic drama, but yet one who is simple minded in the true sense of the term, for simple means also chaste. The simplicity of Parsifal does not mean the absence of wisdom, for the amplitude of perfection is single-mindedness. This deliverer, must he not ascribe all praise to the Holy Grail, which is the blood of Christ? The blood of the Lord was poured out for the race; and it was fabled that Joseph of Arimathea had collected the precious drops in the cup used at the paschal feast. He kept the first place in the Arthurian legends as the one appointed to keep the Grail. The Grail means the receptacle of the blood which is the life; and the life of the Lord passing down through humanity, must revive in a receptacle, worthy, pure, and holy. The pure knight, Parsifal, is the keeper of the Grail.

The music drama of Parsifal is a means of education to the thousands who witness it in the cities. The celebration of the sacred ceremony is reverently performed, and it must enkindle no contempt for religion, but rather intensify the aspirations of the mind toward the highest and best.

The clergy of the country were distressed at the sight of the sacred cup on the stage. They saw in it nothing but the cheapening of religion to meretricious display. The result feared has not happened. The en-

thusiasm shown for this spectacle is a better sign than the rush to witness commonplace performances. There is nothing in the piece to warrant any alarm. It is rather adapted to send thoughts of purity into the minds of jaded patrons who are weary of the old dramas. It is a step in the work of elevating the stage and, as such, it is worthy of the support and encouragement which it is receiving from the best people.

The promotion of the stage to be the means of disseminating the principles of religion in the highest sense of this term, is about to be accomplished. The adequate presentation of the great truths of man's redemption through chastity is presaged in Wagner's compositions. The Wagnerian dramas have had too much popularity not to show the taste of the majority of persons is in keeping with the idea of presenting the noblest themes with the adjuncts of beauty in stage setting and scenery. The most beautiful conceptions of the masters of art are not to be compared with the story of Lucifer, the Son of the Morning, as it will be brought forward in the future from an acquaintance with the principles of purity in their enthronement in the heart of the human race.

The elevation of the stage should proceed from the elevation of religion itself. The pulpits of the country need to be elevated by a conception of the import of chastity to the home and to the nation.

#### The "Street Brawls" in Russia.

THE STRAINED RELATIONS between the bureaucracy and the masses in Russia have resulted in something which has seemed to threaten revolution. It has certainly cost the lives of many persons already and, according to the accounts published, there are scores of innocent persons in Russia mourning for the loss of friends shot down in the streets of St. Petersburg. This might seem to call forth some apprehension, at least a few condolences; but it seems that no fears need be wasted on so trivial an event, if the Russian ambassador is to be taken as authority.

The Russian embassy is responsible for the statement that this slight disturbance, which seems to be an uprising, is nothing but the cries of a few street brawlers. In any case, there has been a good deal of noise made, and the strikers have extorted from the Czar some concessions. Four hundred coffins filled in one day in St. Petersburg seem to show that the disturbance is serious enough to be seen in the light of an uprising. Count Cassini, the author of this exceedingly mild view of the crisis, is no doubt anxious to show the matter in as favorable a manner as possible; but with riot and revolt spreading through the Russian provinces, and the uncertain temper of the Poles and the Finns in the background, things look rather more like a revolution than a street brawl.

The Czar is said to be interesting himself in the strikers. Why should he not? Are they not his subjects? Have they not addressed to him, as the head of the nation and their cherished ideal of protection, an

appeal so touching that it was followed by an immediate onslaught of the troops in which they mowed down the helpless people who had so confidently shown their faith in their "little father"? The tenderness which the Czar feels for his subjects is the surprise of the world; for in return for their confidence, he ordered out the servants of the throne to shoot down the weak and defenseless. What more could they ask?

What did these men ask of their sovereign? They spoke of him as their personal friend; they denied him their support in no respect; they said that his person was sacred; they held out hopes for an amicable and peaceful settlement of their grievances, they professed to be coming forward as his own children to request his services in their behalf; and they wanted to be granted an interview. Did he accede to their requests? By no means, unless a bullet wound can be called an evidence of his clemency. The Russian ambassador said that the love of a great people for their sovereign is not wiped out by the cries of a few street brawlers. It remains to be seen whether it is to be wiped out by bullet shots at close range fired by the Czar's orders. Whatsoever shall be the result of the scenes of the past few days, the Czar's clemency will be the marvel and surprise of future generations. "They asked help, and he gave them bullets"—this is what will be said of Nicholas II; and this is the epitaph which will be written upon his reign.

The strained relations between the Russian bureaucracy and the poorer classes has had its inception in multiplex causes. It is at the present time showing scenes which recall wild and stormy epochs of the past. Whether these will be repeated without fruit is the theme that is on everybody's lips. Why should these people be thwarted in their efforts to obtain freedom, any more than the colonists of America, in the days when they took mandates from the crown into their minds as an offence and refused to render their services to an oppressive power? The situation is different, it is true; but the Russian subjects as human beings, must have certain inalienable rights.

The Russian ambassador says they were repulsed, simply because they tried to storm the Czar's palace. This is his version of the matter. The associated press has conveyed the impression that the crowds assembled peaceably to meet their sovereign. They might have dispersed quietly with no further difficulty had he met them in the place of the imperial troops. The expected interview might have soothed and comforted the men who set out with their wives and children at their sides in proof of their good faith in thus calling upon the Emperor. Such a petition showed no want of respect. Did it deserve to be met by the royal order to fire upon the Czar's children?

The unspeakable sorrow that has settled upon St. Petersburg will be productive of something further than is thought. The Czar's manifesto did not seem to be very effectual in restraining the working men's grievances from showing themselves in the public square. The lessons of this conflict are to be made clearer in the next few nights when it is seen which is right, the Russian ambassador or the members of the associated press.

## Department of Astro-Biology

Rabon Adonoseperi

### ASTRO-BIOLOGICAL VIEW OF SOCIALISM.

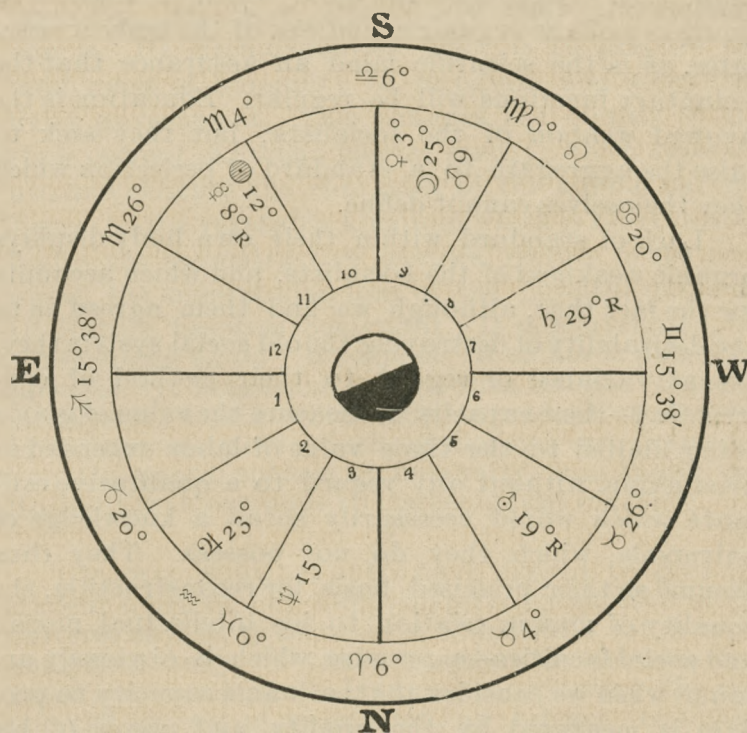
Points of Strength and Weakness of the Movement; Its Doctrines and Methods; Mr. Debs' Horoscope Considered.

ONE OF THE MOST interesting and instructive lessons that is afforded by the returns in connection with the recent Presidential election, is to be found in the very substantial increase of the socialist vote over that recorded at the time of the previous contest. The aggregate of six hundred thousand votes secured by this party, an increase of six hundred per cent over the former vote, is just as sure an indication that the American people are in a mood for radical change as are the millions of votes secured by Mr. Roosevelt; although the quality of radicalism differs in almost every particular. Mr. Roosevelt is himself a powerful and striking personality, who appeals especially to the imagination of men; his words are inspiring, and quicken the pulses of his hearers; he is the leader and champion of his country, who through bold strokes of policy seeks to permanently establish its prestige and influence in national politics. But although there is every disposition on his part to bestow adequate attention on domestic policy; and while he evidently recognizes the fact that the social tree is languishing and in danger of its life, he shows a disposition to prune its branches and fertilize the soil which nourishes its roots, rather than to apply the axe and terminate its existence. In a word, he is not the man to apply radical remedies for the cure of a disease that is deeply rooted in the organism.

Human maladies may be divided into two classes: The functional, which are contracted after birth through irregularity of conduct, and curable; and the organic, inherited at birth from the parents, and which only death and complete dissolution of the body can terminate. Where Mr. Roosevelt and the socialists differ from each other in their diagnosis and proposed remedy for the social evil, is in the fact that the former regards the social irregularities as emanating from functional disorder; while the latter, perceiving the organism to be organically rotten, prescribes the drastic remedy of death to the entire social fabric.

The word society is derived from the Latin *socius*, a companion, or partner; and designates a number of persons associated for a common interest—that is to say, who have desires that may be supplied from the same source, which forms their standards and objective; and which in the sphere of domestic requirements, is the commerce of goods, where the standard of value, from the basis of exchange, should be the degree of labor expended in production—as labor is the source of supply and the means by which the desires are gratified. Now, labor itself as a product of the mind which forms

its eternal source, has itself a standard of value which may be measured, firstly, by time measurement; and secondly, by degrees of quality—that is to say, by the quality of mental power that is exercised in production. And products of labor should be accurately and scientifically weighed in the balances whose pivot is a standardized mind of man, and on which swing standardized labor, the same being counterpoised by the science of production, or the applied knowledge and direction of the forces which labor involves. Milton said, "Marriage is a human society, and \* \* all human society must proceed from the mind, rather than the body;" implying that the direction of society must proceed from a central source, and that the quality of the activities of the body is to be measured by the quality of the mind which generates them. Hence, in the world of commerce, the quality of the dominating mind becomes the only standard of value.



Horoscope of Mr. Eugene V. Debs.

Forenoon, Nov. 5, 1855.

Socialism has recognized that the ruling power in commerce today is gold; or rather, that gold is the sceptral power through which the few who possess it, control the commercial activities and the products of labor; and the socialists also realize that this scepter on which the commercial lords lean, possesses no intrinsic value; and in fact, that it is lacking in any specific degree of quality other than that conferred on it by the governmental seal of state. The word seal means a little image, imitation or counterfoil. All sealings are the effect of conjunction. The sealed gold is the offspring of a conjunction of the national government, or those whom the people have elected to direct the affairs of state, and the central controllers of the commerce of goods; the people thus entering into compact with the latter to exploit their labor and its produce, which is born of their own activities. The object of socialism is to strike at the heart and root of present-day society

by destroying at a single blow, the counterfeit or golden image that the world has agreed to worship. Yet, the socialists have not realized that as the social disease is organic, the body involves within itself the germ of its own destruction; that any destructive organization that endeavors to effect its purpose through the exercise of the functions of the body it desires to destroy, becomes an integral part of that body with a corresponding function; and that the death of the body must necessarily entail its own destruction.

The problem that confronts the socialists as a constructive body, is the discovery of a standard of excellence that will unite the new social organism, and which entails the appearance of a man who possesses, firstly, a mind capable of accurately measuring relative values; and secondly, a heart that is a guaranty of his integrity, for it is the heart of integral man alone—that is, of whole, healthy and disease-defying man, that constitutes the gold which in itself is a guaranty of the organic soundness of the body it regulates, as is the scientific mind an assurance that the voluntary functions will be regular. Education is the avowed weapon of the socialists; but they seek to raise the aggregate to a standard of perfection which they themselves cannot define.

Lack of standard within their own body displays organic weakness of the socialists, and which accounts for the fact that, although we find them agreed as to the desirability of destroying the old social system they, are at variance in regard to their method of construction—their capacity to measure the value of goods being limited to the timic value of labor expended in production, without any regard to a qualitative estimate which would necessarily entail a knowledge of universals, which they do not possess. They thus assume as their premised basis for reconstruction, the equality of man in relation to his intellectual, moral, and social faculties—a premise which is obviously unsound when we consider that a man's capacity to produce is measured by the quality and power of his mentality; and they thus impart to the body an ascendancy over the mind, which must cause dissolution to any organism that rests on such a foundation.

The value, then, of socialism as a factor in domestic politics, is to be measured by its destructive power operating within the social organism, rather than as a foreign and extrinsic body capable of constructing a social fabric which is itself the expression of an inherent and intrinsic quality that involves the life-germ of standardized excellence. Yet, as a tree in the *arboretum* of social politics, it has given evidence of an inherent vitality of its own; and if its rapid growth during the past four years is a forecast of the activities it is to display in the future, its power in the sphere in which its forces are operating, will soon assume dimensions sufficiently great to seriously threaten the existence of the stronghold it is so vigorously attacking.

The accompanying chart shows approximately the configuration of the heavens at the birth of Mr. Eugene V. Debs, the leader of the socialist party in this coun-

try, for the data of which we are indebted to our contemporary, the *Adept*. Now, as an educational factor, it is the mission of socialism to awaken the minds of the laboring classes to a sense of their enslavement by money lords; to educate—that is, to lead, them out of the ranks of those who pacifically submit to imposition; and to band them together as an organized army sworn to the destruction of the money power. The word money is derived from the Latin *Moneta*, the surname of Juno, the female Jupiter, in whose temple the mint was situated; the word originating from the same root *men*, remembrance, as does *moneo*, I teach.

Now, the house or temple of Jupiter is Sagittarius, the house of doctrine; its coördinate is Gemini, the hands, the Latin for which is *manu*, from which we derive our words man and men. The symbol of Gemini is the pillar; and the hands or workers are the pillar which supports the roof of the Sagittarian temple of Mammon; while money itself, the god within, is the effect of the conjunction of its priests with the temporal power elected by the people. Zodiacally, this power is Capricorn, while the people are Cancer—respectively, the houses of Saturn and the Moon, or political economy; and the approaching culmination of Capricorn on Sagittarius and Cancer on Gemini, must signalize the completion of the education of the workers through the instrumentality of money, and who in their refusal to acknowledge the god, will withdraw their support of its temple, whose fall will engulf in its ruins the priests, ruler, and people. It is thus evident that the great crisis in the sphere of economics must be coincidental with that in the sphere of religion; and the reason why the socialists as a body, must perish through their own action, is because their doctrine of economics is secular; they cut off the science of economy from that of religion, which can alone furnish the standard of commerce that will unite labor into a common union.

Such being the case, it is interesting to note that in the horoscope of Mr. Debs, we find Sagittarius rising; Jupiter, its lord, in the humane Aquarius in the second house; Moon in the ninth house; while Saturn in Gemini holds the seventh division. The Sun in Scorpio is closely associated with Mercury, who holds a close parallel with Jupiter. Here we have an educator of the people, a man of strict integrity and honesty of purpose, sincere and just in his dealings. The mind is gifted with an admirable balance; the judgment is sound, for there is no disposition to go to extremes nor to be led by fanatical instincts. The perception is keen in respect to all matters relating to economical questions; the intellect is clear, and bright, and capable of great analytical power and accurate discrimination; while personally, our subject is possessed of a magnetism that should enable him to rapidly gather adherents to his school of thought.

The higher spiritual qualities are, however, for the most part in abeyance; the imagination cannot keep pace with the intellect, and the thoughts generated construct their ideals on a plane that is depressed through lack of the levic power of the spirit. As an

educator, Mr. Debs is reliable so far as the scope of his imagination extends; but his pupils will not graduate in the university of absolute and scientific economy. Saturn, trine to Jupiter, gives him much power to deal with financial questions, and in the relation of capital to labor; but the Moon's square to Saturn and parallel to Mars, impose limitations upon his doctrines that will blight his hopes and render delusive and unattainable his objective. Mars in the ninth house, constitutes him a born fighter, and he will defend his principles, if needs be, at the point of the bayonet; it endows him with great destructive powers, and qualifies him for the position of the wedge-point that the thousands at his back hope to drive into the heart of the world of industrial competition.

Uranus in Taurus, the dispositor of Jupiter, and trine to the Moon, imparts a decidedly Uranian coloring to Mr. Debs' make-up, which brings him at times, nigh to the line which divides ordinary talent from genius; but the situation of this planet in the fifth house in opposition to the Sun, fosters a love of power, dominance, and self-advancement, as well as an overcoming desire for publicity that must close the door to his own progress as a pupil in the world's college of experience.

The exact time of birth is not known, and it would be unwise to enter into much detail; but we certainly regard Mr. Debs as a man of unusual talent, who will doubtless achieve much good work in his own sphere of operations. As a man among men, he does not possess the powerful personality, nor the strength and firmness of character of a Roosevelt; but he possesses that in which the latter is deficient—namely, the ability to view social and economical questions from a standpoint which, although far from the highest, enables him to strike at the heart of the social evil. Both men are militant and destructive in their own sphere of activities—Mr. Roosevelt in that of world-politics; Mr. Debs in the less alluring, but equally important field, of social economics; and we may rest assured that, viewed from the standpoint of their horoscopical indications, each man will fulfil his mission with a thoroughness and completeness that will leave nothing to be desired.

## General Contributions

### SIMPLE LESSONS IN KORESHANITY.—NO. 11.

Easy Questions and Answers For Those Who Begin With the Fundamentals or ABC's of the System.

DR. C. A. GRAVES.

**T**HUS DIGRESSING, let us come back to the inquiry before propounded, and answered—in a way: How does God govern the world? **ANS.**—We will answer the question from a little different point of view. God sets about generating a Son in humanity, upon whose shoulders will devolve the government, and who becomes heir to the universe.

**QUES.**—What is the second step in the process? **ANS.**—This Son maturing, and by conjunctive unity, becoming one with the Father (hence in and of the Father and becoming the Father), plants himself, by

processes before noted, in humanity, for reproduction. This Seed thus planted follows, as it must, the law governing all seeds—namely, it is multiplied in its reproduction.

**QUES.**—What is the result of this? **ANS.**—Need you ask? Why, this: More seed of the same kind.

**QUES.**—And what is this kind of seed? **ANS.**—Why, men, perfect men, divine men, Arch-natural (the highest natural) men, the Gods.

**QUES.**—What next? **ANS.**—These men, by virtue of divine right—which is because they have the knowledge, the desire to exercise that knowledge, which is to direct and lead humanity into the lines and paths of right uses; coupled with the power to put this knowledge into execution,—will set themselves to the task of extricating and rescuing humanity from the deplorable conditions into which they have fallen. In fine, they will re-establish the kingdom of God in earth.

**QUES.**—May we pursue the question a little further? **ANS.**—Yes. We have already seen what a divine baptism is. Its circumferential effect is to prepare the great mass of humanity to recognize and accept the divine government. This changes the quality of the whole current of human mental energy; which descends into and changes the character of the animal nature; thence, to the vegetable kingdom which is reorganized; finally, the reconstructive energies operate in the very lowest, the mineral kingdom of the physical universe. All Nature becomes benignant. It is rejuvenated, becomes young again. It rejoices. It smiles in plenteous harvests. It laughs, as it were, with fatness. Storms, cataclysms, floods, whirlwinds, tornadoes, *et id genus omne*, are no more. Such diabolisms are banished from the mental spheres of humanity; and finally, our Mother Earth responds to the benignant influence.

**GENERAL SUMMARY.**—We have desired to give the student a simple, but comprehensive conception of the universe as it is, to serve as a foundation for a more analytical study. We have seen that the universe is a great electro-magnetic dynamo, constituting the cosmic cell or egg of generation, an integer, complete, perfect, and eternal; that there is perfect uniformity and oneness in its laws; that its various kingdoms provide for the progressive and retrogressive developments of its indwelling life; that the physical universe by itself constitutes a universe; that humanity constitutes its coördinate universe; and that the vegetable and animal kingdoms are the connecting-links between the two coördinate universes, through which spiritual forces are transmitted in an orderly way from one to the other, coincidentally raising and lowering matter and spirit from plane to plane and from one degree or quality to another.

We have seen that the whole universe is necessarily and indissolubly united, constituting a oneness, governed from its positive, intellectual, conscious Center; that Deity is personal and human, whose eternal consciousness is in the celestial sphere of humanity, periodically manifest in personality; that the whole is comprehensible to the enlightened understanding; that as its principles are grasped, they arrange themselves in logical and analytical sequence, and become *axiomatic*. With this foundation laid in and by the rational faculties, the student can progress upon any and all lines of special inquiry to their culminations.



## *In The Editorial Perspective.*

THE EDITOR.



COÖPERATION IN NATURE is obvious to all observing minds. It is universal, pervading all the kingdoms and departments of activity, embracing them in one great coöperative integralism. Everything exists for a specific use. The wisdom of Nature is unquestioned by the rational mind. The results of her activities are inevitable; she works in the domain of reality, and her works are infallible. All of the natural kingdoms of the universe are related; they are interlinked by bonds of exchange of vital substance in the ascent and descent of life; and each plane is necessary to the existence of the others; and in each plane there are factors coöperative, an exchange which relates the different kinds and species, or forms of existence. Students of botany have noted particularly the intimate relation and interdependence between plants and insects—how they coöperate to perpetuate their life. Plants that depend upon insects for help, produce honey in their blossoms, so as to invite bees and butterflies, and other insects which, as they flit from flower to flower, carry pollen which the flowers need for fertilization. One cannot help noting some phases of apparent ingenuity displayed by plants in this regard. They make themselves as entertaining and attractive as possible. Flowers that bloom in the night are white or of a light color, so as to be readily perceived by insects which work after dark; and the day-blooming flowers resort to display of all kinds of beautiful colors and forms to invite their busy little visitors. In helping themselves, the insects help in the propagation of the kinds of plant life they visit. Their coöperation is necessary, through which they become mutually dependent. The field of study broadens as it is pursued. Not only do we find that plants do everything they can to attract insects to help maintain their existence, but plants and trees make special efforts to invite the coöperation of man; and here we enter a field of prolific results. Would the various varieties of melon vines produce their luscious fruit age after age, without having in view that its kind of life would, in return for its products, be perpetuated through care and cultivation by man? The attention that man gives to the vegetable world compensates for the sacrifice which the vegetable kingdom makes to the human domain. As if the vegetable kingdom knew that numerous varieties of its products were dependent wholly upon man, its species put forth their best efforts to satisfy man with almost everything that he needs for his existence and comfort. Here is a whole kingdom working incessantly for the welfare of man; and here are thousands of kinds of life upon which man depends for existence. Everything in Nature is so admirably adapted to man's requirements, that no one can consistently say that the most marvelous design is not manifest in the arrangement of the universe; and it must be realized that the eternal fitness of things springs from the constant relation of the human mentality and the domains of physical existence. When man partakes of the substances of the lower kingdoms to support his life, he is getting back what belongs to him—what had descended

from his own plane, to be re-elaborated and prepared for his appropriation. The demand is met by natural supply—supply that comes to man according to the law of interrelation of all the kingdoms of life. Not less real and natural, but infinitely more potent and important, is the inevitable relation existing between God and man. As willing as the vegetable kingdom to yield its best fruits for the maintenance of man, should the human world be to yield in sacrifice its highest fruits of life and mind for the maintenance of Deity—realizing that the perpetuity of the lower kingdom depends upon the existence and coöperation of the higher. The Deity demands a source of replenishment; he cultivates the field of the mortal humanity and expects returns in the harvest of the ages. His desires are met with response according to immutable law; all planes and kingdoms of life contribute, through development and progress, to the existence of the positive Pole and persistent Center of all life. The universe is maintained on the basis of the principles of the most persistent coöperation and mutual interest and interdependence; and society, in order to reach the state of absolute order and genuine peace, must adopt and apply in its economy, the principles of the great natural economy of the universe.

A good and merciful Episcopal clergyman in a Pennsylvania town, takes up the cudgel in defense of saloon-keepers and bar-tenders. It seems that the men engaged in the sale of intoxicants have been much abused by those who do not drink; they have been sadly maltreated by members of the church and temperance societies; by parents whose sons have gone to ruin through the saloon and the brothel; and by wives and children who have suffered the ruin of home through the hand of the destroyer. It is very nice of this particular rector to speak a word for the saloon men, and to invite them not only to attend church, but to become members, not through repentance and abandonment of the whiskey business, but through just joining and continuing their old business at the old stand. This rector has made a practice of taking into his church, people who have been looked upon with suspicion. Men engaged in the tobacco business have been subjects of special courtesy from the rector; and now, for some reason, he specially favors those engaged in the whiskey business. Perhaps he will not stop with the latter class; he may cultivate a spirit of encouragement of gamblers who, on their lucky days might contribute heavily towards the maintenance of the rectory. Then he might discover that his flock is not complete without those who cater to man's sensuality through other forms of depravity. Jesus turned water into wine; and the miracle is taken as a basis of defense of the manufacture and sale of spiritous liquors today—liquors that are not made by miracle. Jesus told the woman arrested for adultery that under the circumstances, he did not condemn her. Maybe the rector might see in those words an excuse for making a wholesale invitation to abandoned women. But the Lord told the woman to go and sin no more. The

rector allows the saloon men to come into the church without change of business; perhaps he would not ask perverted femininity to turn from a life of degradation. Perhaps he has a line of plausible arguments in favor of all classes of social outcasts. The good rector and Bishop Potter, of the subway saloon fame, might advantageously pool their issues. Meanwhile, the whiskey publications point with pride to those clergymen's defense of the conviviality of the saloon and tavern, which is conducive to the midnight brutality of the thousands maddened by drink.

Lively effort made by President Roosevelt to secure legislation on behalf of the people, is highly appreciated and commended by members of all political parties in America. To what extent he will succeed time will reveal. He has many obstacles to overcome; the majority of both houses of Congress must be brought into line, if the trusts are controlled, railroad rates regulated, and the tariff revised. A subject of particular agitation at present is the regulation of railroad rates. The President's strong speech at Philadelphia before the Union League Club, leaves no doubt as to his own position, his determination, nor the meaning of his words. It means a great deal for a man in high authority as he, to stand up for the people against the great organizations backed by millions of capital. But the evils of corrupt monopoly are far too numerous for a good government to allow them to continue without measures of restraint. The railroads are guilty of wholesale discrimination; as to rates and service in the different sections of the country, and for the different classes of shippers, there is no congruity. The remedy proposed is in increased supervision exercised by the Government over business enterprises. The President has in his favor the growing sentiment of the nation against high-handed monopoly. The interests of the people are exploited to fill the coffers of the millionaires. The people are beginning to feel the rank injustice of the present system of industry and commerce—a system that permits the strong to oppress the weak, and to acquire power to control the legislative branches of the Government itself. The evils of the present railroad systems are far too numerous to be eradicated by simple rate regulation. The people will be benefited to a small extent if the proposed measure is adopted; but the railroad corporations will continue to take from the people millions of hard-earned dollars annually. All present remedies are but endeavors to patch up the old conditions; to support the old structure on its uncertain foundation. But the time will come when nothing will avail to save the competitive system from utter destruction from the face of the earth.

An editor has recently pointed out the fact that "all roads lead to the White House"—that is, the avenues of appeal of the people converge in the Executive Mansion. More than ever before, the hope of the nation is in the man, the personality of the President. Democrats, as well as republicans helped elect him; and democrats as well as republicans now support him in his efforts to bring about legislation for the common people. To many this has the appearance of democracy. But democracy is government

by the people. What the nation desires at the present time, is that President Roosevelt show his strength, the strength of his will, his character, and his office. The personality has made a great impression on the nation; he stands as a focal point and pivot of political and moral power. He manifests the principle of *paternity*, the attitude of a beneficent emperor. The imperialism of modern commercialism, if regulated, must be by a coördinating imperialism in the Government. If the hope of the people is not in the man, why the present remarkable manifestation of the trust of the people in the personality? Does the tendency of the times not indicate a coming reality? Is not what we see at present a shadow of a great coming event? Some one has likened President Roosevelt to the Kaiser and the Czar. The three rulers are young men; the two crowned heads came into their position by inheritance; the uncrowned head, the American President, is the choice of the people; and he has more personal power and influence over the common people, than the Kaiser and Czar combined. For the present, let all roads lead to the White House.

Hell is generally pictured as a very unpleasant place in which to live—a place full of various kinds of the most intense suffering. If it were so, no one would desire to remain in hell. It turns out, however, that hell has its manifold attractions—so many indeed, that millions of people are loath to leave it. Satisfaction in the pleasures of hell and determination of men to abide in its depths, constitute one of the great difficulties with which the Almighty has to contend in his work of salvation. He has to put forth his best efforts to persuade people to sacrifice the delights of the hadean life for the divine life and its greater glories and higher honors. Hell has been astonishingly misunderstood by all classes of minds. The Greek for hell is *hades*, which means, the abode of the dead; the shades below; the invisible. This is a definition which is in scientific keeping with the teachings of Koreshan Universology. The abode of the dead is the abode of mortal beings—the dwelling place of the sentient mortal humanity in both the natural and spiritual worlds. Hades is here in the natural realm, as well as in the spiritual world. The majority of people are well enough satisfied with the present mortal life; they are content to go on in the lines with which they are acquainted, in the lines to which they are attracted. But at the end of every age a remnant desire to make a profitable exchange, and they ascend in the scale of being from hades to the heavens.

The natural eye looks through space and beholds natural objects within the range of vision. Space in the physical cosmos corresponds to time in the human world. The intellectual eye may look through time and perceive all the glories of the future.

Truth in its substance, holds in solution all the elements of the universe; and it is potent to create and perpetuate the universe, when it comes into conjunction with its coördinate base in anthropotic seed-form.

# The Open Court of Inquiry.

THE EDITOR.

## Revelation of the Man of Sin.

"Through all my interest, high hopes, and pleasure in Koreshan Science, with its splendid harmony, has run a minor chord. The 'Man of sin,' connected with serious charges by honest, if ignorant enemies, has had a fearsome sound. \* \* Will you kindly explain what, in the physical cosmos, the human form, and in the vegetable kingdom, corresponds to the analogous function of the Man of Sin?"

"Please explain the Apostle's reference to the 'man of sin' in 11 Thes. ii: 3-12, from the Koreshan point of view, and oblige an interested reader."

When John the Baptist said, "Behold, the Lamb of God that taketh away the sins of the world," he pointed to him who was in himself pure and perfect, but who, in order to perform his mission of salvation, was compelled to take *upon himself* all those sins that were to be blotted out. In other words, "He who knew no sin, was made to be sin for us," after he was sown in mortal soil. Jesus the Christ was the Seed-man, and as such he was destined to involve in himself all the elements of mortality. Primarily, the apostasy was the fall of the perfect Man, the fall of the Seed into corruption; the apostasy was in the production of the elements of death and fallacy through the vitiation of life and truth.

The law of opposites is the fundamental law of life. When an energy of a given kind or quality has passed to the limit of its progress, transformation to energy of an opposite kind is inevitable. Through materialization and use, the elements of light of the physical cosmos are transmuted to darkness. Unless there were some process by which the substances of darkness are transmuted to light, the resources of light would ultimately fail and the universe would cease to be. There must be a central and ultimate point of transformation of darkness to light—a point into which all the darkness of the universe may flow. There is such a point in the physical cosmos. It is the central sun, with its light and dark sides. In the central sun the focal point of darkness is contiguous to the point of generation of light; the light and dark poles are coördinates as well as opposites, and the one is as

necessary as the other. The central sun is the "man of sin" to the physical cosmos.

In the human world there must be a corresponding point in time. The light radiated by the perfect Man entered the soil of humanity; through conjunction with the elements of mortality, the light became transmuted to darkness. The Lord Almighty became touched with the infirmities of fallen man, because in his conjunction with the mortal world he took upon himself the sins of those with whom he became conjoined. Those sins are to be blotted out. They are not mere deeds committed; they are states of existence which find expression in deeds; they are evil entities which must be destroyed as such. But the law of transmutation is such that if substances, after reaching the ultimate of progress or descent, undergo complete transformation, energy of the opposite quality results. The evil involved in the Tree of Knowledge of good and evil becomes transformed to the good of the Tree of Life.

The necessity of a personality in whom the ultimate transformation is to take place, is obvious. The sins are to be burned out or burned up, through the fire of purification or overcoming, which fire culminates in the great conflagration which is to spread to the thousands. The central and circumferential fires in the human world correspond to the combustions which take place at the center and circumference of circulation of the blood in the human system. The revelation of the Man of Sin is not the manifestation of the *worst* man in the world, not the depraved, nor the vicious. The "Son of perdition" is made the *wisest man* through his experience; therefore he, with his harmonious truth, is much to be desired and sought after, instead of shunned. The dark forces which flow into him from the spiritual spheres do not manifest themselves in his life and character; he is the polar point of transformation; the darkness is reflected as *light*, because the substances of evil and fallacy are transmuted to good

and truth. What is seen of the Man of Sin, through a scientific study of his character, in the exercise of reason, is all that is good and true.

If Jesus was the Seed-man, and was made to be sin for us through his sowing and conjunction with the mortal humanity, we may find in the vegetable kingdom all those states and functions of the Man of Sin—in the death and corruption of the seed, and in the transformation of those elements of death to the elements of life. The death of the seed is absolutely essential to its reproduction. The law of such death is immutable, and the consequences inevitable. If the mind comprehends, from the scientific point of view, the uses of the polar points of transmutation of death to life, of darkness to light, of evil to good, in the various planes of existence, there need be no "fearsome sound" connected with the name of the Man of Sin. Rather, let the mind rejoice that the Lamb of God came to *take away* the sin of the world, even though it necessitated the fall of the Head and body of the church, the corruption of the Seed-man, the generation of darkness, and the manifestation of the Almighty's mortality at the end of the dispensation.

In the study of the correspondences related to this subject, a suggestion might be of benefit: That which is obscure in the microcosm or the individual or perfect Man, is made clear in the macrocosm; and what is obscure in the macrocosm is revealed in the individual. A faithful study and comparison of the character of the greatest and least forms of the universe may lead to a better comprehension of the contents or character of both. It is because of the principle of exchange of the interior and exterior phases of life in the processes of evolution and involution, that the above statements are true. Jesus was Jehovah-Eloah; he was Jehovah or the flesh of God externally, and Eloah interiorly. Elijah the Prophet is externally Eloah, involving Jehovah within.

Answering the second question above quoted, let us observe that the Apostle Paul affirms that it would be impossi-

ble for the great day to come without the apostasy and the revelation of the Man of Sin, who primarily, is that principle of darkness in the sphere of the declension of the church which must be destroyed when the fires of combustion shall constitute the brightness of the Lord's coming. As a personality, the Man of Sin is he who having involved the elements of evil and good, darkness and light, fallacy and truth, is given the keys to the treasures of darkness, through the application of which he overcomes and burns out the sins which he took upon himself.

In this last, the Man of Sin proves himself superior to all that is falsely called God, and he even sits in the Temple of God, and ultimately shows himself to be the Overcomer beyond all doubt—because he calls down fire from the heavens and the great sacrifice is destroyed and the sins of the age blotted out.

But is not the Man of Sin sent as a strong delusion to them that should believe a lie? Certainly; he is a source of *esoteric* fallacy to all who desire it, just as the central sun is the source of darkness. But the Man of Sin is also the source of light, which is *exoteric*, not esoteric; it is for the external mind; it is science for the intellect. The lying spirits proceed from behind the throne, and go out to deceive the nations in the forms of all antitheses and counterfeits of genuine truth; but from before the throne proceeds the River of Life, clear as crystal.

#### ESTERO A PUBLISHING CENTER.

Extensive Advertising of Lee County Through  
Koreshan Effort.

A city publishing house with all the latest machinery for the finest printing and binding, in such an apparently out-of-the-way place as Estero, can only be accounted for on the basis that Lee County offers some kind of inducements to the printing firm which even Chicago could not do. The printing and publishing establishment at Estero was located in Chicago where, for many years, its owners conducted a large printing business in addition to issuing books, pamphlets, and periodicals of the Koreshan church and society. It was the intention of the Koreshans to make Estero their headquarters ever since the colony was started here in

1894. For ten years everything was made to bend to this end, and last fall the opportunity presented itself, and the entire Institution, with all its equipments of machinery and departments of industry, was removed to Estero, and work looking to the rapid development of the town began in earnest. The extensive plans laid out are merely foreshadowed in the incorporation of Estero, which seems to have been the talk of the County for many weeks since it was first proposed.

The Koreshan Unity has been publishing continuously for the past eighteen years. Let us briefly inquire what it may mean for Lee County. During all these years, these people have been spreading some kind of information concerning themselves and their beliefs and plans, and some kind of impression has been made wherever their publications have gone. It cannot be doubted that tens of thousands of people know of them and their work. For ten years Estero has been advocated as the coming Koreshan City. There is a phase of mental agitation resulting, and many are turning interestedly toward the publishing center. Various parts of the nation have been sown down as it were, with their literature, and in years to come the seed sown is likely to produce fruit. Eighteen years' work, it may be safely said, is not thrown away.

Now, whatever results are realized from these years of effort will necessarily contribute to the upbuilding of Estero in Lee County, which is now the center of agitation along the line of Koreshan questions. Hundreds of thousands of people, as the years go by, will be informed that there is such a place as Estero, such a county as Lee, such a fruitful and health-giving state as Florida; and the people reached by the Koreshan Unity will come to learn of the immense advantages of Southern Florida, as they are now set forth in the publications emanating from Estero. The Koreshan Unity is a church and society, having membership in various parts of the country; and it is expected that the converts to the system will ultimately adopt the life set forth and come to headquarters and take up their residence in the new town, and engage in the various industries now existing and in prospect.

The Koreshans have in operation a system of propaganda of their doctrines. There are societies, representatives, and agents, who make it their business to distribute the printed matter relative to the theory of the System and the practical workings of the colony. Lectures are delivered, and every year thousands of sample copies of their magazine are scat-

tered throughout the country. Every issue of their magazine, every book, pamphlet, leaflet, circular, letter-head and envelope mailed at Estero has the address plainly printed on it. Print the name of this place often enough in connection with sufficiently interesting events and subjects, and Estero will become a name familiar to everybody; and make the name familiar enough, and thousands of people will seek to take advantage of the opportunities promised and afforded by Lee County in general and by Estero in particular.

At the printing house at Estero a sixteen-page weekly magazine, called THE FLAMING SWORD, is issued; it is printed and folded on new machinery, and presents a neat appearance. On the staff of the magazine are a number of literary workers of years of experience, and the publication is attracting considerable attention in educational circles. Some very fine work is done on the Unity presses—one piece of work being the *edition de luxe* of THE IMMORTAL MANHOOD, a book of 200 pages, printed in three colors throughout. The typographical work embraces some original features, and the press-work is excellent, the

(Continued in middle column, next page.)

#### ADVERTISING COLUMNS.

The Policy of THE FLAMING SWORD regarding advertising matter is that nothing objectionable to the enlightened reader will be inserted. Our aim is to publish advertisements of such parties only as we believe to be honest and reliable. In answering advertisers please state that their advertisements were seen in THE FLAMING SWORD.

##### ADVERTISING RATES:

Space.	1 wk.	4 wks.	3 mos.	6 mos.	1 yr.
1/2 in.	\$ .30	\$ 1.00	\$ 2.50	\$ 4.00	\$ 7.50
1 in.	.50	2.00	5.00	8.00	15.00
2 in.	1.00	4.00	10.00	15.00	30.00
3 in.	1.50	6.00	15.00	20.00	40.00
5 in.	2.50	9.00	20.00	30.00	50.00
10 in.	5.00	15.00	30.00	40.00	70.00

Address advertising propositions and all inquiries and matter concerning this department, to Advertising Dept. The Flaming Sword, Estero, Lee Co., Fla.

#### ...MAIL ORDER PRINTING...

The Koreshan Unity (Incorporated) has in operation one of the largest and best equipped printing-plants in the State of Florida. We have recently added to our equipment, \$10,000 worth of new printing machinery, including large cylinder power presses, fine folders, cutters, bindery apparatus, and new assortments of type.

##### WE PRINT ANYTHING

from the smallest label or card, to a show-bill, book, or newspaper. We invite mail-order patronage from all parts of the country, no matter how small or how large the orders may be. Low prices and best work. We have typographical artists and expert pressmen, and we guarantee satisfaction.

Guiding Star Publishing House,  
Estero, Lee Co., Fla.

## List of — \*

## Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

### The Guiding Star

#### Library Series.

BOOK I.—*The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh.* By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

BOOK II.—*The Logos or Word-Book.* By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

#### The Pamphlet Series:

*The Cellular Cosmogony, or the Earth a Concave Sphere.* By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 25 cts. per copy.

10 cts. each.—*Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel,* by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. Kapital, Lohnsklaverei und Industrielle Freiheit (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.

5 cts. each.—*Judgment* (A discussion of the sex question); *The Koreshan Unity* (containing information concerning membership in the Koreshan orders), by KORESH. Scientific Experiments on Lake Michigan, by Prof. U. G. Morrow.

#### The Tract Series:

2 cts. each.—*The Covenant of Life; A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshanity; Celibacy; The Law of God; Mnemonics, or the Science of Memory,* by KORESH. Ein kurzer Inbegriff der Koreshanischen Universologie (German).—Translated from the English of Prof. Morrow, by Dr. J. Augustus Weimar.

#### The Leaflet Series:

5 cts. per 100.—*What is Koreshanity? Unsolved Problems of Chemistry; Unsolved Problems of Astronomy; Astronomical Hypotheses; Koreshan Integral Cosmogony; Geolinear Fore-shortening.*

The total listed price of the above works, with 500 assorted leaflets, is \$4.07. The entire lot, if ordered and paid for together, may be obtained postpaid, for the sum of \$3.25. Or we will send all of the Pamphlets and Tracts and a package of assorted Leaflets, for 75 cts. Or all of the Tracts and Leaflets for 10 cts.

Make Money Orders payable at Fort Myers, Fla., but address letters enclosing the same to

The Guiding Star Publishing House,  
Estero, Lee Co., Fla.

Inland Printer making favorable comments on the work.

Estero is bound to bring to Lee County an immense amount of advertising, and we are of the opinion that the people of Lee County will welcome it. The character of the Koreshan work and influence is not such as to attract the vicious which usually constitutes a source of trouble in city building. A large number of articles concerning Estero have already been printed in the daily press, and a number of the articles are going the rounds in the weekly press of the country. The reporting staff of the Koreshan Unity has recently closed deals on matter to be published in a score or more of Sunday papers and a large number of weekly publications and magazines. The opportunities have come through the news which went abroad concerning the incorporation of Estero.

On the strength of the general demand for articles by Koreshan writers on subjects relative to Estero as a town of extraordinary territory, with unique plans for its government and maintenance, a Bureau of Publicity is in process of formation at Estero, and the best writers of the system, both here and abroad, may be engaged. This means the institution of a syndicate of writers for the preparation and publication of articles throughout the country. Estero, Lee County, and Southern Florida are to be special subjects—of course in connection with the religious and economic system which is promulgated from this center.

If such a syndicate is formed, something concerning Estero will be in process of publication at all times. Such an effort will unquestionably give Estero an impetus; and it seems to us that whatever benefits a town generally and particularly in a county, will inevitably benefit the County and State as well. One thing is certain, the Koreshans have never said anything bad about Lee County, and whatever they say about it in the future will be in the interest of the development of this part of the state of Florida.—*VERITAS, in Ft. Myers (Fla.) Press.*

### THE WEEKLY NEWS-DIGEST.

Embracing Important Events of the World and National and Local News.

#### Important Foreign News.

The great strike in Russia continues; riots occur in Warsaw, Moscow, and St. Petersburg; the Czar receives a deputation of workmen at the Royal Palace, and promises reforms. The revolutionists are conducting a propaganda at home and abroad. Bread riots have occurred in Libau and Warsaw, where the bakers are on a strike.

Battle near Mukden is reported, with losses to the Russians and substantial gains for the Japanese. Newspaper correspondents promise interesting news of continued and general engagements.

The industrial situation in Poland is critical and serious. Factories are closing down on account of the Russo-Japanese war, and the unemployed assume threatening attitude.

## THE FLAMING SWORD'S CLUBBING OFFER

There are a number of first-class magazines that we can heartily recommend to our readers. They are educative and make for progress in the study of the world's advancement. Current thought and current history are presented in letter-press and artistic illustrations. One of the very best magazines published is

### The Cosmopolitan,

which is so well known as to require no particular comment on our part. Its editor is a worker along lines of various reforms, and the influence of the Cosmopolitan is extensive. Fiction is well represented, as well as discussion of important subjects. Printed on calendered paper throughout, and finely illustrated.

### The Twentieth Century Home

is the Cosmopolitan Company's new magazine devoted to the home. It contains matter directly related to the every-day affairs of the home, and tells how to make the home attractive through display of artistic taste. The magazine is entirely out of the ordinary in every way. 72 pages, 9½ x 13 inches; superbly illustrated, and comes in illuminated covers.

### "Captains of Industry"

is a handsome book of 500 pages, giving the early lives, growth, achievements, and successes of the men who now occupy high positions in the world of finance, industry, and commerce. Bound in half leather; regular price \$3.00.

#### OUR PROPOSITION:

The Cosmopolitan, 1 year.....	\$1.00
The Twentieth Century Home, 1 yr. 1.00	
Captains of Industry.....	3.00
THE FLAMING SWORD, 1 year.....	1.00
Total.....	\$6.00

Sent Anywhere in the United States or Canada for \$3.25; or the Three Magazines, without the book, only \$2.00. The above offer applies to all orders for The Flaming Sword, whether new subscriptions or renewals. Make Money Orders payable at Fort Myers, Fla., to

The Guiding Star Publishing House,  
Estero, Lee Co., Fla.

## DANGEROUS VACCINATION

Under the pretense of protection against smallpox, physicians inoculate the system of a healthy person with a frightful disease.

## "MEDICAL DELUSIONS"

is a work of 108 pages, paper covered, written by DR. THOMAS MORGAN, an earnest and able advocate of Koreshanity. The book is a startling revelation of what vaccination is and what it does for the human system, and contains authentic statements of facts, the testimony of vaccinators, and opinions of eminent men concerning the dangerous superstition. 25c per copy; 3 copies 50c; 6 copies \$1.

## THE GUIDING STAR PUBLISHING HOUSE

Estero, Lee Co., Florida.

"No stormy Winter enters here,  
'Tis joyous Spring throughout the year."

Southern Florida in general and Lee County in particular, find an earnest advocate in

## The Ft. Myers Press

Fort Myers, Lee Co., Fla.

The official paper of Lee Co. and the Town of Fort Myers. Established in 1884.

PUBLISHED WEEKLY.

Readers of THE FLAMING SWORD may be interested to know that the Press contains regular articles by Prof. Morrow (as "Veritas") on the progress of Estero and the Koreshan Unity.

SUBSCRIPTION PRICE:

4 months, 50c. 6 mo's, 75c. 1 yr. \$1.50. Sample Copy, 5c.

### ...NAMES AND ADDRESSES...

Friends in the following cities and towns may make Korshian acquaintances, and obtain literature and information as to meetings, by addressing or calling on our representatives:

BALTIMORE, MD.—Mr. Henry N. Rahn, No. 534 E North Avenue.  
BUFFALO, N. Y.—Mr. Junius B. VanDuzee, 19 W. Mohawk St.  
CHICAGO, ILL.—Mrs. A. M. Miller, Cor. 60 st. and Rhodes Ave. Phone 4862 Wentworth.  
OTTUMWA, IA.—Mr. Madison Warder.  
FLORENCE, NEB.—Prof. O. F. L'Amoreaux.  
KINGSTON, TEX.—Mr. N. C. Murray.  
LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.  
ENON, O.—Mr. C. D. Shellabarger.  
NEW ORLEANS, LA.—Mrs. J. H. Massie, 6306 Hurst Street.  
NEW YORK, N. Y.—Mr. P. W. Campbell, 387 Greenwich St.  
SAN BERNARDINO, CAL.—Mr. John M. Lane.  
SAN FRANCISCO, CAL.—Mrs. N. C. Critcher, 1309 Hayes Street.  
SHIPPENSBURG, PA.—Mr. Frank H. Smith.

## The Wall Street Journal

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One who daily consults the WALL STREET JOURNAL is better qualified to invest money safely and profitably and to advise about investments than one who does not.

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By means of Prof. L. A. Vaughn's SUCCESSFUL SELF-CONFIDENCE GUIDE. How much have you lost socially and financially for want of self-confidence? Do you want to cure yourself of this defect? ARE YOU IN EARNEST? Write for further particulars. :: :: :: ::

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**SAMPLE** copies of 100 different Leading Newspapers and Magazines sent to any address upon receipt of 10 cents to pay for mailing. U. S. SUBSCRIPTION AGENCY, 1223 Massachusetts Ave., Indianapolis, Ind.

## The ALTRUIST

Is a monthly paper, partly in phonetic spelling, and devoted to equal rights, united labor, common property, and Community Homes. It is issued by the Altruist Community, of St. Louis, whose members hold all their property in common, live and work together in a permanent home for their mutual enjoyment, assistance, and support, and both men and women have equal rights and decide on all its business affairs by their majority vote. It offers a home and employment for life to all acceptable persons who may wish to join it. 10 cents a year; sample copy free. Address A. LONGLEY, Editor, 2711 Franklin Ave., St. Louis, Mo.

J. Pierpont Morgan and associates are constructing a railroad in China which, when completed, will remain under American control.

Noted sculptor sues Catholic authorities for non-compliance with contract regarding tomb of Leo XIII.

The new French cabinet enters upon duty under critical condition of affairs.

### Happenings in America.

President Roosevelt makes stirring speech before the Union League Club, Philadelphia, declaring for national control of railroad rates, and other important interstate commerce questions of vital importance. If necessary he will urge amendment to Constitution, to bring about the desired results.

An Ohio atheist preaches his own funeral sermon at Sandusky after his death—by means of the phonograph, from records made before his demise.

Rockefeller and Herriman obtain control of the Vanderbilt railroads, constituting the greatest railroad merger in history.

Cattle owners are before the Senate committee, endeavoring to secure better treatment from the railroads.

The United States Supreme Court sustains the injunction granted by Judge Grosscup against the beef trust.

Friends of the railroad rate bill in Congress fear it cannot be pushed through the Senate this term.

Investigation of the Reed Smoot case is completed, and decision may soon be reached.

### Books and Periodicals.

Review of Important Publications Received by the Editor of the Flaming Sword.

Review of Reviews.—A few features stand out prominently in the Review of Reviews table of contents for February. The editorial treatment of the Russian situation up to and including the outbreak of January 22 at St. Petersburg; the review of the Russo-Japanese war, apropos the fall of Port Arthur and the close of a year full of hostilities; discussion of the Panama canal, by Minister John Barrett; and others, including a very interesting article on The Japanese Art of Jiu-Jitsu, by H. Irving Hancock. There is unusual interest in The Progress of the World and the Department of Leading Articles of the Month; and the cartoon department is fine. Of particular interest to musicians is the article by W. J. Henderson, the well known musical critic, on Theodore Thomas and the Development of American Music, sketching the services rendered by the great conductor in cultivating musical taste in America. 25 cents per copy. 13 Astor Place, New York City.

### What is the Number on Your Address Tab?

If a blue check mark appears in this paragraph, your subscription expires with this issue, and we invite a prompt renewal, either with remittance or promise to pay. If you are prompt you will miss no numbers, as we will mail you two numbers after expiration of your subscription. If you do not advise THE FLAMING SWORD continued will be obliged, according to the postal laws, to erase your name on our subscription list. If you cannot pay or request for subscription, with promise to pay during the year. In renewing your subscription, please read carefully the matter at the top of page two of every issue of THE FLAMING SWORD, and follow instructions as to remittances and letters.

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## Game of Familiar Quotations

—ARRANGED BY—

LUCIE PAGE BORDEN,  
FORMERLY TEACHER AT WELLESLEY COLLEGE.

Literary and Amusing. Very Popular for Afternoon Parties when Played Progressively.

What the Game is For.

"Next to the originator of a good sentence is the first quoter of it."—Emerson.

The Game of Familiar Quotations is designed to familiarize the general public with the origin of our commonest expressions. Many of the phrases oftenest used were first framed by some poet. The game consists of 56 cards, and more than that number of authors is represented, as some of the cards carry two names. There are 5 quotations on each card, making in all, 280 quotations—a valuable collection of epigrams, aphorisms, and familiar sayings.

How the Game is Played.

Each player in turn reads a quotation from any card which he holds, and the company guess the author. The successful guesser takes the card, which counts one to his score. By using several packs any number of friends may be agreeably entertained. Partners hold their gains in common, adding to the sum as they progress from table to table.

A Game to be similarly played, setting forth the principles of the Cellular Cosmogony, is now in preparation; it will prove to be very interesting and instructive to all interested in Korshianity.

The Game of Familiar Quotations,  
per pack, in neat case, 50 Cents, Postpaid.

The Guiding Star Publishing House,  
Estero, Lee Co., Florida.

50 YEARS' EXPERIENCE

# PATENTS

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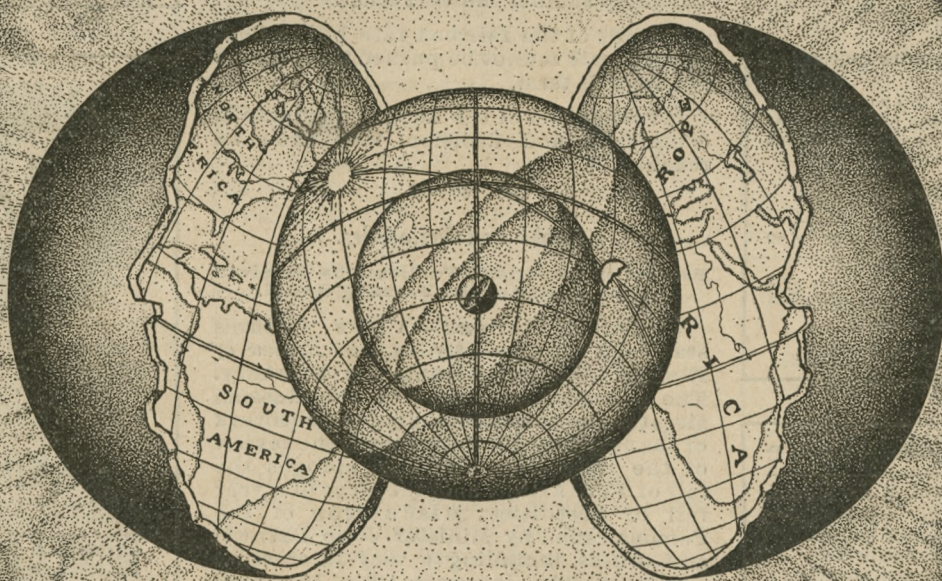
# THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XVIII.

ESTERO, FLA., FEBRUARY 14, 1905.

NUMBER 36.



## THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),  
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own 'perpetuity, and is Eternal. All Life is Cellular—within the cell; we INhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

ALCHEMY

ETHNOLOGY

HISTORY